

A  
DISCOVERY  
OF THE  
*New Creation.*

IN A  
Sermon Preached at the Head-  
Quarters at Putney, Sept. 29. 1647.

---

By *Thomas Collier.*

---

2 Pet. 3. 13.  
*Neverthelesse we looke for new Heavens, and a  
new Earth, wherein dwelleth righteousness.*

---

L O N D O N,  
Printed for *Giles Calvert*, and are to be sold  
at the Signe of the Black spread-Eagle  
at the west end of *Pauls*, 1649.

DISCOVERY

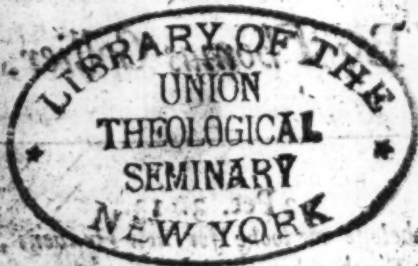
OF THE

Word Creation

IN A

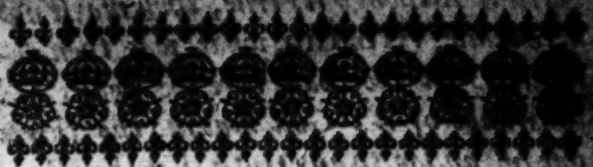
Sermon preached at the Herd-

Church, New York, Dec. 29. 1847.



LONDON

Printed for John Galt, and sold by  
all the Booksellers of the City of London.  
in the Strand, of 1847.



## The Epistle to the Reader.

Reader,

**T**H E new Creation, the Kingdome of Heaven in the Saints, is that great Myſterie God is now revealing in them. I, having opportunity and freeneſſe (at the Headquarters) ſpoke ſomething, according to that meaſure of light God hath communicated unto me, concerning this new Creation in the Saints; this truth being by ſome owned, yet by others privately oppoſed and contradicted.

I therefore at the deſire of ſome, who judge themſelves one with, and in this truth; as alſo for ſatisfaction of the contrary minded, have publiſhed that which was in weakneſſe, yet in power then deli-

The Epistle, &c.

vered: Although its true, thou mayst not  
here read, verbatim, what was then de-  
livered, yet thou hast here the heads and  
substance of it: God making thy spirit  
one in, and with any truth that thou find-  
est here, let him have the glory; and he  
who is thine, and the Truths servant, hath  
his end, and utmost desires.

T. C.

Isaiah,



**Mai. 65. 17.**  
*Behold I create new heavens, and a new earth.*

His Scripture propounded, is a satisfying reason of some prophetical Gospel truths formerly discovered. Wherein wee may take notice; First, of the grace of the Gospel, ver. 1. *I will found of them that sought me not; &c.* Whencein you may note, That persons not seeking after grace, are made partakers of grace; or that persons seeke and finde grace from their being sought out and found by grace.

Men participate of Gospel grace, not because there is either defect or desire in themselves, but from the everlasting love and free bounty of a gracious God, who is the fountain of grace and lovesee this testified, *Jer. 31. 3. I have loved thee with an everlasting love: therefore in loving kindnesse have I drawn thee.* As this was a truth to the natural *Israel*, much more is it a truth to the spiritual *Israel*. Whence was it that God shewed mercy to *Mary*, out of whom was cast seven devils (that is, a perfection of wickednes was in her) but free grace and love? See *Luk. 7.* later end, with *Cha. 8. 1.* with those *Aff. 1.* who were the betrayers and murderers of Christ made partakers of grace by Christ. *Saul*, *Act. 9. 1. 2. 3.* who persecuted Christ, received by Christ.

*Use 1.* How might this encourage sinners, yea, and the worst of sinners too, to expect not only the declarations, but the communications of Grace from the Almighty? Hast been a filthy polluted creature? so was *Mary*: Hast been an enemy to Christ, a persecutor of Christians? so were those, *Aff. 1.* and *Saul*, chap. 9. Yet hee

## A Discovery of

Obtained mercy, 1 Tim. I. 13, 14. And this is written for thy encouragement, that thou likewise maist expect mercy.

Use 2. To raise up the spirits of persons made partakers of Grace, to admire God who is the fountaine, and to cry Grace, Grace unto it.

Secondly, Here is the disposition of man naturally, ver. 2. vvhich is to oppose Grace, notwithstanding, God spreads forth his hand unto them in the tenders of mercy, yet they vvalk after their own thoughts.

A second Gospel truth by the Prophet discovered, is Gods exaltation of his own Name and People in the later daies, ver. 9. vvhith the ruine of all enemies, both within them, and likewise vvithout them: vvithin them that ignorance and darknesse in the things of God, that carnalnesse and fleshlines that naturally dwels in them, that unsatisfiednesse at all times and in all conditions vvith the vvill of God: all enemies vvithout must bee spiritually slain, ver. 12. See vvhat the slaughter is, ver. 13. Therefore thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry; Behold, my servants shall drinke, but ye shall be thirsty; that is, my servants vvho live in me shall dwell on high, Isai. 33. 1. Bread shall be given them to eat, their waters shall bee sure, they shall feed on that feast made of fat things, Ite. 25, vvhich is, God in the spirit; vvhen Formalists and Legalists, vvho live on things vvithout them, shall be hungry and thirsty, nothing to feed on, vvhen the glorious appearance of truth discovers the emptinesse, and destroies the being of that vvherein they lived. Behold my servants shall rejoyce, but ye shall be ashamed; Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit; they shall be ashamed, because that vvherein they trusted, their spirituall life and livelihood is taken from them: but yee (to wit the Saints

Saints vho live in the spirit) shall rejoyce, shall sing for joy of heart, *Isa. 35. 10.* Then shall the redeemed of the Lord return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. This shall be, and is the life of Saints vho live in the fountain, or rather in vvhom the fountain lives.

In a word, these two things are here presented;

First, The rejection, or rather the subjection under feet of the enemies of God.

Secondly, The exaltation, glory and joy of the Saints, *Isa. 51.* *He shall leave your name for a curse to my chosen: for the Lord God will slay thee, and call his people by another name.* That is, whereas the name (viz.) the power of the wicked hath been exceeding high, the Lord wil slay that name, bring down their power and glory, and lay it in the dust, make it a reproach; but he will call his servants by another name, whereas formerly they had a name of reproach, accounted the off-scouring of all things, a reproach and proverb amongst men; and so that word of truth hath been verified, *Behold, I and the children whom God hath given me, are set for signes and wonders in Israel.* O beloved! How have the Saints been set for sign and vvonders, even amongst those vho pretend themselves to be the Lords *Israel.* Its true, in these other Nations called Christian, its looked upon as an exceeding contemptible thing, not to be a Christian, to be a Heathen, an Infidel, this is an evil thing: But 2. Its accounted a far more contemptible thing, to be a Christian indeed; not to be a Christian in form & profession, a contemptible thing; but to be a Christian indeed is a more contemptible; a sad word indeed, and it behoves those who are the cause of it to looke about themselves. *For the leaders of my people cause them to err,* and God is now casting reproach upon them; but he will call his people by another name. OK.

## A Discourse of

Of how shall this be effected, may some say, it is exceeding unlikely, wickednes prevails both within & without, in high and low, it seems to be very unlikely?

*Answ.* Nay, saith the Lord, I will effect it, rather then this great worke shall be left undone; I will make a new Creation, Behold, I create new heavens, and a new earth, vers. 17.

This *Ecce*, behold, notes the excellency of the thing to be beheld,

*Doctr.* But the generall truth which I shal at present commend unto you, is this:

That the great worke which God hath to effect (in the world, and in the Saints) in these latter daies of the Gospell, is to set up a new Creation, viz. *New heavens, and a new earth.*

In the prosecution of this truth, I shall, first, open the termes with you, what is meant by the new heavens, and the new earth; in the unfolding of which, I shall confirme the truth propounded.

First, For the word, Heavens, it hath different acceptations in Scripture; sometimes it is taken for the Aery Firmament, in which the fowles fly; sometimes for the Starry Firmament, Gen. 1. 8. Sometimes for the preaching of the Gospell, which is the word of the Kingdom, yet called, the Kingdome of Heaven. The Kingdome of Heaven shall be taken from you, &c. Sometimes for the Church, Rev. 18. 20. Sometimes for the Saints Union with God, and spirituall enjoyment of him. Now I understand Heaven in this place, according to the two last acceptations (viz.) the Saints, with their enjoyment of God in the spirit. It is true, there are different apprehensions in many concerning this Scripture, some apprehending that it relates to the destruction of this material forme and frame of heaven and earth, and the creation of a new, from that Ins. 2. Pet. 3. 19. Because say they, that

the destruction of this material frame and forme, is onely minded in that Chapter. Now although I shall not deny that which is from hence concluded, yet I believe, that there is much mystorie in that Chapter, and that be made good within the Saints, in the Spirit, as wel as without them, according to the Letters, and that of the new Heavens, is wholly mysticall, according to what light I have received; not that I desire to argue forth the thing at present, but with much tenderness to passe it by.

Secondly, Some apprehend, that Christ shall come and reigne personally, subduing his enemies, and exalting his people, and that this is the new heaven, and the new earth; but this is not my apprehension: but that Christ will come in the Spirit, and have a glorious Kingdome in the spirits of his people, and they shall by the power of Christ in them, reigne over the world, and this is the new heavens, and the new earth.

First, He will have a glorious Kingdome in the Saints; The Kingdome of God is within you; heaven is the Kingdome of God, and this Kingdome is within the Saints; and this is the new Creation, the new heaven, the Kingdome of heaven that is in the Saints. Its true, we have had, and still have, exceeding low and carnall thoughts of heaven, looking on it as a glorious place above the Firmament, out of sight, and not to be enjoyed till after this life; but God himselfe is the Saints Kingdome, their enjoyment, their glory; where God is manifesting himselfe, there is his and the Saints Kingdom, and that is in the Saints. Here lieth the great and hidden mysterie of the Gospel, this new Creation in the Saints.

Query. Wherein lieth the nature and glory of this new Creation?

Answer. The nature and glory of it lieth in that renovation,

novation, or renewing of the minde; an internall and spirituall change; a transformation out of the nature of the first, into the nature of the second *Adam*. This I shall for your satisfaction, confirme unto you from Scripture; although I trust I shall deliver nothing unto you but experimentall truth. See 2 *Cor.* 5. 17. *He that is in Christ, is a new Creature; old things are past away, behold all things are become new.* Here is this new Creation within, a new creature, a minde renewed by the Spirit, this is that new man mentioned, *Ephes.* 4. 23, 24. which after God, is created in righteousness and true holinesse; note, it is created, and that after God: Now what this Creation, or new man is, according to what I understand, no farther I dare to speake; its that Union which the Divine nature, the Spirit, hath with and in our spirits; by which Union it transformes our spirits into its owne glory, and shall, in conclusion, wholly swallow up the Saints in that spirituall glory, which will be their eternall perfection, their Heaven, their Kingdome, their glory. This is the first part of both the nature and glory of this new Creation.

*Quest.* Why is it called, new heavens, in this Scripture, as if it were some more then ordinary glory? This mentioned is that which God workes ordinarily in every Saint; this new Birth, or spirituall renewing.

*Answer.* First, Its true, that this new spirituall work of God in the spirits of men, is effected in the spirit of every Christian; but this new Creation minded in my Text, is a more then ordinary degree of this spirituall glory; for I doe not understand by the new heavens, a new thing, contrary to what hath beene formerly, but a higher measure and manifestation of one and the same glory; as the Covenant of grace was called, a new Covenant; not because it was not in being

being formerly, but because it should be more gloriously manifested then formerly, it should bring forth more glorious effects in the Saints then formerly.

For my more cleare proceeding in, and your better understanding of this new Creation, I should minde one thing unto you by the way, and that is this.

I minde the dispensations of God to the world, or rather the Saints in the world, to be answerable to his dispensations in the spirit of every Saint; I minde it thus:

That as God proceeds gradually in the manifesting of himselfe in the spirits of his people, the first, second and third heaven, as *Paul*, 2 *Cor.* 12. or children, young men, old men, as *John* hath it, 1 *John*, 2. 11, 12, so he makes knowne himselfe unto his Saints in the world, gradually the first, second and third heaven, or dispensation of heavenly light and glory; or rather a different manifestation of one and the same dispensation of light and glory.

As first, in the times of the Law, God made himself knowne to his people under dark shadowes and types; there was a glory, but it was such a glory which made them exceedingly to quake and tremble.

Secondly, In the daies of Christ, who put an end to those shadowes, there was a higher manifestation of light and glory, wherein was more clearnes of light and joy, which was the young or middle age.

But thirdly, In this last time, or third dispensation of God to, and in his people, will be much more glorious, much more in the spirit, and therefore called, a new heaven; it shal be the light of the same dispensation began in the Law: See this confirmed, *Rev.* 21. 1. 2 *Per.* 3. 13. *Isa.* 66. 22.

Query. Wherein doth the glory of this new heaven consist more then ordinary?

Ans<sup>r</sup>. 1. In the abundance of knowledge, *Isa.* 11. 9.

The



## A Discovery of

The knowledge of God shall cover the face of the earth, as the waters cover the sea; You may reade from ver. 6. that the Lion and the Lamb, &c. shall lie down together: I shall declare by the way what I understand to be the truth intended, not that I limit it from any farther truth that any may see in it.

1. There are all these things within us in that old Creation, the Lion and the Wolf, &c. which opposes and prevents the Saints joy, and spiritual enjoyment of God; now these shall bee so over-powered by the glorious appearances of light, that they shall no more hurt or destroy the Saints peace in their holy mountain, their enjoyment of God in the Spirit, which is the Saints mountain; for the earth shall bee full of the knowledge of God; the glorious appearances of light in the spirits of Christians will so cover that earth which is within them, that they shall be in a great measure freed from those corruptions, those distractions which formerly were prevalent in them.

2. God will take away the nature of wicked men, that although they remain Wolves, Lions, and brutes still, yet they shall not hurt nor destroy in all the holy mountain of God, that is, the Church; and that through the abundance of light that shall be communicated, even unto natural men; for the earth, that is, earthly men must give glory to the God of heaven: So *Hab. 2. 14.* The knowledge of the Lord shall cover the face of the earth, as the waters cover the sea, for the earth shall be filled with the knowledge of the glory of God: there shall not be on the knowledge of God, that there is a God, but the knowledge of his glory shall be much more abundantly manifested.

And the truth is, that herein lieth one principall part of the glory of this new Creation, in the knowledge of God.



As ignorance is the grand cause of so much corruption, so many mistakes in the things of God, for alwaies the will and affection follows the understanding, whether inlightned or blinded; so it is the knowledge of God, the breakings forth of light in the spirit, that delivers soules from that corruption and darknesse.

This truth *Paul* manifesteth in his praier for the *Ephesians*, chap. 1:17, 18. in his desire for himself, *Phil* 3:10. *That I might know him, &c.*

**Query.** Wherein shall the knowledge of the Saints increase?

**Ans.** Amongst many I shall instance in these particulars following.

First, In the knowledge of the mystery of God, and that as he is in them, for God is a mystery. *Col* 2:2. And it is by the appearance of God in us, we come to know God who is a mystery. The truth is that we have had, and still have, low and carnal thoughts of God, judging him to be a God as farre off, and not a God nigh at hand; this is that Antichrist which denies Christ to be come in the flesh; this is that mystery of which we are exceeding ignorant, God manifest in the flesh, *1 Tim* 3:16. we have had very narrow apprehensions of Christ, and the manifestation of the glory of Christ, limiting it to that one man, when the truth is, that Christ and all the Saints wakes up but one Christ, *1 Cor* 12:12. And God as truly manifests himself in the flesh of all his, as he did in Christ, although the measure of that manifestation is different. This is a mystery which God is revealing in the spirits of his people, and is indeed the glory of this new Creation; this being in some measure manifested in the spirits of Christians, produceth in the second place,

Secondly, A knowledge of their spirituall liberty in Christ.

1. Spiritual

1. Spiritual liberty and justification from all spiritual enemies; sinne, law, condemnation; whatever opposes the soules peace in this new heaven its all done away, *Joh. 8. 36.* If the Sonne shall make you free, then you are free indeed. Saints shall now come to see that they are free indeed by Christ, *Act. 13. 39.* By him all that beleieve are justified from all things, from which they could not be justified by the Law of Moses, *Gal. 3. 1.* Thus Saints shall know their liberty, and stand fast in it too, For the inhabitant shall not say, I am sick, they that dwell therein, shall be forgiven their iniquity, *Isa. 33.* last. That is, they shall live in the knowledge of their liberty from sinne, although formerly through ignorance we have not so much looked after it. This hath been accounted the highest measure of Christianity, to see our selves justified, to enjoy the full assurance of justification by Christ; a desire of Faith was a high measure of Faith, and well if the soule get assurance while it hath a being in this body, and thus many a precious soule hath lived low under legall bondage through ignorance; whereas justification from sinne by Christ, is the first step in Christianity; and that which gives us the denomination of children, *1 John 2. 11, 12.* I write unto you little children, because your sinnes are forgiven you for his names sake. Persons enjoying the forgiveness of sinne, are but little children, babes in the school of Christ. Now this liberty from sinne is, that the Saints shall live fully in the knowledge of it, as likewise in the knowledge of their liberty from legal bondage, and so from legal actings, *Rom. 1. 2.* which I passe in this place.

2. In the knowledge of their liberty from men, *1 Cor. 7. 23.* Ye are bought with a price, be ye not the servants of men? That is, not to be subject to men in the things of God, in matters of conscience, that belongs only to God himselfe, it is his proper peculiar right

right to rule in the spirit of his people, although it is true, that there hath been, and still is, through ignorance, a principle in man, not only to usurp authority to rule in, and over the conscience of others, but a principle in us also out of conscience, to submit to man in such cases, now God is discovering, and likewise delivering his people from this spiritual bondage unto men in the things of God, and that from the knowledge of their liberty in the spirit.

3. There is a liberty in knowledge, *1 John 2. 20. Ye have an Unction from the holy one, and ye know all things*: that is, all things that the Spirit makes known. They are not tied to other mens approbation, but walke in that light the Spirit makes knowne in them. See *1 Cor. 2. 15.*

Secondly, The glory of this new Creation consists in the Saints knowledg of their peace, and union with God.

First, Peace, and that first, peace with God, this is enjoyed by faith, *Ephes. 2. 13. Rom. 5. 1. Being justified by faith, we have peace with God.* Every man naturally is at a distance from God, but by Jesus Christ they come to enjoy reconciliation.

But Secondly, they enjoy not only peace with God, but peace with the Saints; it is only the Glorious light of this new Creation that will put an end to these divisions amongst Christians, it is not Magisteriall power, setting up Uniformity, but that one Spirit of light and truth that must bring the Saints into unity, I question not, but many of you have read what *Zephaniah* writes, *Chap. 3. 9. I will turne to the people a pure language, and they shall serve me with one consent, or with one shoulder.*

This pure language is the language of the spirit and the truth is, that nothing else will be able to put an end to these divisions but this spiritual dispensation.

on, this new creation of God in the spirits of his people, and this is and shall be the glory of this heaven, unity, and peace amongst Saints, see *Isa. 11. 13.* The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, neither shall Judah envy Ephraim. Whence is it that there is so much envy in the spirits of christians, but from their fleshliuesse, vexing each other, when they should rather be a comfort to each other? but this shall depart, and be gone in this new Creation; this kingdome of God, shall be a kingdome of peace, not only internall with God, but with the Saints, *Isa. 66. 12.* But,

Secondly, With men, and amongst men of the earth, this new creation will put an end to all those wars and confusions in the world. See *Isa. 2. 4.*

When once the Saints mountaines comes to be established in the top of all mountains; when they shall live in God who is their mountain; this light and glory shall go forth so far amongst the wicked, as that they shall imbrace peace; it will put a period to wars and commotions that are amongst the men of the earth.

Secondly, there is the knowledge, not only of their peace with, but of their union in God: here still lieth the great mysterie of the Gospel, the Saints union in the Spirit, the knowledge of it is exceeding glorious, that this is a truth, see *Ioh. 17. 21.* There is a union of Spirits, *1 Cor. 6. 17.* A union in the power, wisdom, and glory of the Father, but I forbear the enlarging of these at present.

2. The glory of this new Creation, consists not only in knowledge, but in spirituall injoyment likewise; there is the abundance of spirituall injoyment, it does not only see and know, but it injoyes what it sees, it sees liberry and peace, and injoyes it, and lives in

in it; it sees God in the Spirit, and lives in him; it not only sees a union, but enjoys a union, both in spirit, wisdom, power and glory of the Father, and thus Saints that live in that abundance of life that is in God. *Iohn 10. 10. I am come that ye might have life and that ye might have it more abundantly.* O the abundance of spirituall enjoyment, of spirituall communion, Saints in this heaven enjoy; hence it is the Apostle saith, *1 Cor. 3. 22. all is yours, &c.* And truly friends if all be the Saints, when they see it and enjoy it, it will be enough to fill them with joy unspeakable, and full of glory.

3. The glory of this new Creation consists not only in being delivered from legal & fleshly actings, but likewise lives in the power of heavenly & spiritual actings, & that first, to God in spiritual prayer & praises; but secondly, from God, not only in the whole conversation, but likewise in acts of righteousness and justice unto men, but likewise in preachings and praises; all shall be done, in the wisdom and power of the Spirit, that so grace may be communicated to the hearers. This is the third part of the glory of this new Creation, and enjoyed by those who live in it.

4. And finally, the glory of this new Creation brings forth joy and gladness in the Spirits of those who live in it, perpetually singing of new songs of praise unto the Lord; see *Rev. 21. 4. Isa. 25. 7. I shall instance more particularly Rev. 19. 1. where you shall finde, after the fall of Babylon, which is effected as well within us as without us, there was a voice of thundrings, saying, Hallelujah, and ver. 6. For the Lord God Omnipotent reigneth: This is that will minister occasion to souls to sing praises, when they can say truly, The Lord God omnipotent reigneth, that is, reigneth over, flesh, and corruptions, and the*

powers of darknesse are vanquished and subdued Chap. 15. 3. *They sing the song of Moses the servant of the Lord*; but who sung this song? those who had gon through this Sea of glasse, and gotten the victory over spirituall enemies, who had gone through this fiery sea, and overcome; they sing this song of *Moses*; its called the song of *Moses*, because when *Moses* could look back, and see his enemies dead in the read sea, then he could sing; so when souls see themselves spiritually delivered, all their spirituall enemies lie dead before them, then they can sing; this is that new song mentioned Rev. 14. 3. That none could learne but those who were redeem'd from the earth; it is called a new song, in opposition to the old, carnall, and formall singings of the world, it is such a song, that none can learn, but those who are redeemed from the earth; What is that? why it is to bee delivered from that earthlineesse and fleshlineesse that possesseth souls: when once souls are delivered from this earth, as they shal in this new heaven, then they can sing new songs, and not til then; See one Scripture in the old Testament amongst many, answering this truth, *Zech. 8. 19. Thus saith the Lord, The fast of the fourth month, and the fast of the fift, and the fast of the seventh, and the fast of the tenth shall be to the house of Iudah joy and gladnes, and chearfull feasts: therefore love the truth and peace.* This, its true, relates to the Jews in the Letter, concerning their Babylonish captivity; but it principally relates unto our coming forth of mystical Babylon, as its cleare in the verses to the end of the Chapter; al those dayes of fastings shal bee turned into dayes of seatings. I remember in the Gospel, when the Pharisees queried of Christ, what the reason vvas that *Johns* disciples fasted, and *Christ* fasted not, his answer vvas, *The children of the bridegroom cannot fast so*  
lon

long as the bridegroom is with them, but the time will come when the bridegroom shall bee taken away, and then shall they fast. Beloved, it is an argument that the bridegroom hath been gone from us a long time, and that is the cause of those fastings and mournings, but when the bridegroom is come, those dayes of fastings and mournings shall be ended, and shall bee turned into feasting and spirituall praifings. This is that *Paul* mindes in the Primitive times, *Col. 3. 16. Teaching and admonishing one another in Psalmes, and Hymns, and spirituall songs.* And truly, when wee come into these new heavens, vvee shall then know vvhath it is thus to teach one another. Thus amongst many have I branched forth these few particulars, vvherin the nature & glory of this new heaven consists.

*Use 1.* As to discover the ignorance of those who would retain men stil in the old heavens under carnal and fleshly forms.

2. To encourage Saints who have yet but low apprehensions of this glory; to presse forwards, as *Paul*, *Phil. 3.* forgetting those things which are behinde, pressing forward to the mark, that is, the perfection of Christ, who is the mark, the prize runne for. It is a low and carnal principle, for to set men a looking back after what once the soul enjoyed, not that I shal deny, but that God may communicate comfort to souls in this low condition, but that this is the tempee of a Gospel spirit inlightned in the mystery of truth, to see the greatest glory to bee before; and that darknesse which is behinde, and so it forgets that which is past from the glory of that which is before; truly a soul taught of God in this spiritual mystery of the new Creation, cannot rest it self satisfied that is, so satisfied, as not to presse forward, short of glory, of that perfection which he sees in Christ; this



is the end of all Gospel ministrations, thereby to work up souls into that unity of faith, and knowledge of the Son of God, God working in it, it shall be accomplished.

2. To speak more externally, by new heavens I understand to be meant, a new Church estate, and that in opposition unto the old ; its said to bee new ;

First, In respect of matter, or members. The old heavens were all carnall and prophane creatures, people for the most part without the knowledge of God, such was the matter of the carnal Church ; but the matter of this spirituall Church, this new heavens shall be the Saints, such as are all taught of God, *Thy children shall be all righteousness, Isa. 60. 21. Revel. 21. ult.*

a. New in opposition to the old manners, and old conversation. The members of the old Church were perhaps ignorant, prophane, having a forme of godlinesse, without the power of it ; but the members of this new heaven shall so walk with God, as to honour his name, God will so gloriously appear in them, as that the world shall be convinced by their godly conversation, *The remnant that are left shall doe no iniquity, &c.*

3. They shall be new, in respect of forme, compacted together by the Spirit, not literall formes and ordinances. The old heaven, or Church-constitution hath been formed up with externall compactings, the wisdom and power of the flesh knit together by things without them, not by the bands of the Spirit, the principle and power of love, which is an everlasting band, which will occasion Saints communion to bee sweet and spirituall.

4. They shall be new in respect of ministry, not  
in



in the Letter, but in the Spirit, not fetcht out of the bottomless pit of creature-wisdom, and humane abilities, but the single ministration of the Spirit; Pray in the Spirit, preach and prophesie in the Spirit, praise in the Spirit, that is, in the wisdom and power of that law in the Spirit, which will deliver Saints from fleshy actings, into the glorious liberty of spirituall actings, that they shall no more act from a legall principle, to a law without them, but from a principle of light, life, liberty and power within them. Thus God will create a new heaven, a new Church estate in the Spirit, which will produce spirituall communion, spiritual joy and gladnes amongst the Saints, who live in this light and glory.

This that mentioned, *Zech. 4. 2.* The candlestick all of gold, which notes unto us the purity of the Church, not only in their coming forth of literall Babylon, but principally of our coming forth of mystical Babylon in these later daies; so likewise the woman cloathed with the Sun, *Revel. 12.* having the Moon under her feet; that is, the Church cloathed with Christ the Sun of righteousness. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings *Mal. 4.* with the Moon under her feet; all things be low and short of Christ, under feet, low in esteem with the spirituall soul, shee being with childe, travelling, pained to be delivered, that is, to bring forth Christ in the spirit.

This informes us of the vanity and ignorance of those, who seek so much to keep up the old heavens, the old Church for matter and Members, that will turn the world into Church by a humane power, they are those that must be spiritually slain, *Isa. 65. 11, 12.* But ye are they that forsake the Lord, and forget my holy mountain, that prepare a table for the troop, and furnish

a drinke offering unto that number; therefore I will number you to the sword; and ye shall all bow down to the slaughter, &c. Here is the vanity of such persons as seek to uphold formes, fleshly actings, and fleshly compactings, the old Ministry fercht out of humane abilities, the wisdom of the flesh limiting the Spirit to those humane qualifications where he appears least, all these, both persons, and things must bow down to the slaughter. Now I come to the second part of my Text (*And a new earth*) in this new Creation, there is not only new heavens, but a new earth.

What this new earth is, its to be looked upon, either more mystically or more litterally, as the new heavens:

1. Mystically, there is an earth in the heart of every man; nay, of every Christian, flesh and fleshly corruptions, fleshly conclusions which prevents the joy of Saints; now the Lord will make a new earth, hee will subject that old earth that is in his Saints, that it shall not so prevail in them, he will be a fire in them, *Mal. 3. 3.* burning up and consuming this old earth and flesh. O beloved there is much ignorance, even amongst Christians, of Christs appearing powerfully within, as a fire to burn up and consume the deeds of darknesse; this is that *John* mindes, when hee saith, He that baptize you with the holy Spirit, and with fire; And Christ himself, I am come to set fire in the earth, and what will yee if it be already kindled: Truly friends, it is the work of Christ to set fire in the earth, that is, that earth which is within you, as well as without you.

1. There shall not be such earthly actings, actings after the flesh, either the lusts of the flesh, or the righteousness of the flesh.

2. There shall not be such earthly distractings, which flow

flow from those corrupt motions and actings, but this earth being covered with the knowledge of the glory of God, and delivered from this earthliness and fleshlinesse into the glorious liberty of the sons of God, shall act to God more purely in the spirit, being delivered both from fleshly actings, and fleshly distractings.

Those vials of wrath mentioned in the *Revelation*, are not only to be poured out upon earthly persons and things without the Saints, but likewise upon this earth within them, this is that minded, *Rev. 10. 2.* The Angel which is Christ, sets his right foot on the sea, and his left foot upon the earth, and cried with a loud voice, and *ver. 4.* Seven thunders utter their voices, that is, the Lord speakes a perfection of terror and dread to the earth and sea, that is within the Saints, as well as without them.

A glorious word for poor Christians who wait for deliverance, the vision is for an appointed time, it will speak and not lie, it will come and not tarry, thy vile body shall be changed, thou shalt appear with him in glory, thou shalt see the death of that body of sin, thou shalt passe thorow that sea of glasse mingled with fire, and see all thy sins, thy earthlinesse left behinde, lying dead before thee, which will occasion thee to sing new songs of praise unto the Almighty, *Sec.* Comfort your selves with these things, wait, earnestly pressing on unto this injoyment.

Secondly, By earth, I understand to bee meant;  
1. The powers of the earth, or the Magisterial power, the rule and government of this earth, *It shall bee an earth wherein dwelleth righteousness, 2 Pet. 3. 13.*

*Query.* In what respect may the earthly Magistracy, or earthly powers be said to be made new.

*Answer.* 1. In respect of the persons ruling, they shall be such as are acquainted with, and have an interest

in the righteous God; that as formerly God hath many times set up wicked men to rule and govern: See *Dan. 4. 17.* The most high ruleth over the children of men, and giveth it to whomsoever he will, and setteth up over it the basest of men: Now as God hath many times given the government of Nations into the hands of the basest of men; so he will give it into the hands of the Saints.

I question not but that you have heard of the personall reign of Christ, that he shall come personally and subdue his enemies, and so rule over the world, but this will be the glory of Christs kingdome.

1. He will have a glorious kingdome in the spirit of his people, and this is the new heavens. And

2. He will in and by his Saints rule the world.

That this is a treth, I shall confirme unto you from Scripture; *Dan. 8. 27.* And the Kingdome and Dominion, and the greatnesse of the Kingdom under the whole heaven, shall be given to the people of the Saints of the most High, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey him. What more mysticall truth may be in this Scripture concerning the Kingdome in the Spirit, I shall not question, but this I beleve to be a truth, that the Nations shall become the Nations of Christ, and the government shall be in the hands of the Saints, *Isa. 60. 12.* The Nations and Kingdoms that will not serve thee (to wit Christ in the Saints) shall perish; yea, those Nations shall utterly be wasted. See *v. 17, 18.* For brasie I will bring gold, and for iron I will bring silver, and for wood brasie, and for stones, iron: Here is the new creatio, al new: and I will make thine officers peace, and thine exaltors righteousness, violence shall no more be heard in thy streets, wasting and destruction within thy borders, *Jer. 30. 20.* Your Nobles shall be of your selves and

and your Governours shall proceed out of the midst of you. God will raise up men of singular spirits and principles to govern the Nations. Thus, in respect of the persons governing there shall be a new earth, for by earth is meant the earthly powers, *Revel. 12.* the earth helped the woman, that is, the powers of the earth.

Secondly, It shall be a new earth in relation to the manner of the persons ruling, it is a new earth, in which shall dwell righteousness, *2 Pet. 3. 13.* this is the great work that God hath to effect in the later dayes of the Gospel, to reduce Magisterial power to its primitive institution, that you may see *Rom. 13. 1.* *There is no power but is ordained of God, and it is ordained for the punishment of them that doe evil, but for the praise of them that doe well.* Although this end hath been along time loosed, yet now God will reduce it to this institution. This is the great work, Right Honourable, that God calls for at your hands, whom he hath raised up for that end. See *Isa. 8. 4.* Behold ye fast for strife and debate, &c. ver. 6. Is not this the fast that I have chosen, to loose the bands of wickednesse, to undoe the heavy burdens, to let the oppressed goe free, to break every yoke? This is a Gospel fast, and that which God calls for at your hands, it is not to hang down the head for a day like a bul-rush, that so with more applause there may be a smiting with the fist of wickednesse; no, no, beloved, it is the execution of righteousness, justice and mercy, without respect of persons, it is to undoe every yoke; and this being the great work in hand, and that which God calls for, and will effect; give me leave to present amongst many national grievances, some few unto you.

First, Spiritual oppressions in matters of conscience. You know that a long time man hath assumed this power

power to himself, to rule over the consciences of their brethren, a great oppression, and that vvhich cannot be born in souls vvhoe live in light, and that from which God vvhill deliver his people and punish all that oppressed them.

Secondly, In temporall oppressions I shall minde some few.

1. Tyrannical and oppressing lawes, and courts of Justice: Hence it comes to passe many times, that to seek a Remedy proves destructive, the cure proves worse then the disease; many an honest man chusing rather to suffer losse, then by the use of means to seek his right, suits at law being so dangerous and hazardous to the States of men; the end of law and courts of justice should be for the righting of men, in case of dammage, and not undoing; better no cure, then such a cure.

A second oppression or grievance is in writing our laws in an unknown tongue, that the most part of our Nationall inhabitants cannot understand their owne laws, that the French should bee better read in our English laws, then those to vvhom they pertain: vvhats oppression comes to the Commons of England by this means, I need not mention, its not unknowne how many by this means are maintrained by other mens losses.

A third oppression the kingdom groans under, is a slavery to the vvils of men, although as that which hath been alwaies declared against since this vvas began, yet vve never vvere so volved up into it as now, there is an affection to arbitrarinesse in the vvils of almost all men, from highest to lowest, men act according to their vvils, vvwhether vvith or against law, a burthen exceeding oppressive to this Kingdom.

A fourth oppression is, that of tythes, and it is that the

the Kingdome, in almost all parts is sensible of, and groans under with Petitions for deliverance; notes

First, That it is an oppression, the taking away by force not only the tenth part of mens estate, but the tenth part of the increase, which is more then the fifth part of the estate: Its that likewise which was never enjoined to be paid by any magisterial power, either in Law or Gospel, but by God, and that not under a penalty neither, this was only to the tribe of *Levi* and to be paid in no land, but the land of *Canaan* by command.

Secondly, The people groan under it as an oppression, with an expectation of deliverance, witness the many Petitions from many parts of the Kingdom.

Thirdly, Many Saints groaning under it, as a case of conscience to them, yet sitting so near with the *Jewish* constitution, carrying such a face with it, as the denying of Christ to be come in the flesh.

A fifth oppression and burthen of the Kingdom, is free-quartering of souldiers; much need there is of provision for souldiers pay, lest the cure seeme more heavy then the disease; lest the worke bee either obstructed, or else carried on with the more difficulty.

Sixthly and finally, I say unto you, as *Paul* in another case, Whatsoever things are honest, whatsoever things are of good report, &c, think on those things, that so justice and righteousness may flow down abundantly without respect of persons; whatsoever bears but the face of oppression in it, let it be removed.

Use. If this be the new earth, and the great interest to be followed; In a word then to conclude, How should this carry on those whom it concerns, who are called of God unto it, to the accomplishment of this great worke, to help forwards this great worke and designe of God, in and by you? Note,



1. Policy calls for it at your hands, Right Honourable, is it not time for you to doe something for the Kingdome that may ingage their hearts unto you? Is there not much division and confusion amongst us, much expectation of taking away of burdens, do not the people in their Petitions call for it daily? Truly prudent policy calls for righteousness, and undoing of burdens, that the hearts of the people may be ingaged unto you in these times of danger and distraction.

2. Piety calls for it, it is the great designe of God at present to exalt righteousness, and certainly God calls for it at your hands, *Do justice, love mercy, walke humbly with thy God, Mic. 6.8.* This the Lord requireth of you.

3. Peace and safety calls for it, your own peace and the Kingdoms peace: What is likely to produce peace in the Kingdome, if not the flowing downe of righteousness and justice from you, the undoing of heavy burthens, and breaking of every yoke of oppression? Your own peace and safety consists in it; beleeve it, there is no safety to be expected, if once you derogate from this great interest of God the publike good; you may reade in Scripture, how God pours contempt upon Princes, *Psal. 107. 46. He poureth contempt upon Princes, and causeth them to wander in the wilderness, where there is no way.* Hath not God poured contempt upon many Princes already, when once they derogate from that publicke interest undertaken by them, seeking their own ends? Does not God poure contempt upon them? And bee you assured whom God hath called to this great work, if once you turn aside from the publike to your own private interests, God will poure contempt upon you. This being a truth of God, I shall at present conclude with that Scripture, *Isa. 58. the 6 and the 8 verses. If you loose the*

the ba  
and l  
The  
and t  
teaus  
shall  
here  
thee  
be y



*the New Creation.*

the bands of wickednesse, and undoe the heavy burdens  
and let the oppressed goe free, and breake every yoke.  
Then, ver. 3. shall thy light breake forth as the mornings  
and thy health shall spring forth speedily, and thy right-  
eousnesse shall goe before thee, and the glory of the Lord  
shall be thy rear-ward. Here is light, here is peace,  
here is safety : thy righteousness shall goe before  
thee, that is, God in Christ, and the same glory shall  
be your rear-ward. So much for present.

---

**F I N I S.**

